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# *The Littlest Way of Love*

*Abridged messages  
from  
the Heart of Jesus  
to  
Sister Conceolata Petronie*



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## Foreword

### A Way and a Mission

Sr. Consolata Berrone, a Capuchin nun, (1903-1946) had the mission of contributing to the spiritual renewal of the world by showing souls the "Littlest Way of Love." This way can be summarized into three points:

1. Making an internal, ceaseless act of love.
2. Say a cheerful "yes" to everyone, since it's Jesus we see and deal with in everyone.
3. Say a grateful "yes" to everything God asks of us.

The premise of this new way is a ceaseless love that unites the soul to Christ. This is how one more readily loves one's neighbor out of love for the Lord, and eagerly accepts all sacrifices.

Jesus Himself taught Sr. Consolata the words of the act of love which would be most agreeable to Him: "Jesus, Mary, I love You. Save souls!" He insistently requested that she repeat this prayer, if only in her mind, as often as she was allowed to by her duties.

This booklet is a faithful summary of the writings of Sr. Consolata Betrone found in: "*Jesus Appeals to the World*"<sup>1</sup> and in the "*Biographie de Soeur Consolata Betrone*"<sup>2</sup>.

We are therefore grateful to these works. We are happy to condense certain passages here, and to bring to light those which specifically deal with the "Littlest Way of Love" which was revealed to the modest religious capuchin by Our Lord.

We have chosen a catechism style of question and answer because this seemed to be the best way to achieve our end, which was making each point we touched upon easily understandable by the reader.

We eagerly recommend this booklet to all little souls for their own spiritual benefit, and for a greater and more widespread knowledge of the doctrine it contains.

Fr. L. Sales

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<sup>1</sup> *Jesus Appeals to the World*, Alba House, 200 p., 1967, 2187 Victory Blvd., Staten Island, N.Y. 10314, U.S.A.

<sup>2</sup> *Biographie de Soeur Consolata Betrone*, by L. Sales, m.c., Editions Salvator, 486 p., 1953. This book is presently out of print.

## Love and acts of love

### 1. *What is so special about the act of love?*

1. The act of love is part of the supreme perfection of the theological virtue of Charity, the queen of all virtues. It brings them to birth, sustains them, gives them life and perfects them<sup>1</sup>. Faith and Hope are Charity's sisters; but they halt on the threshold of eternity. Because Faith will be replaced with Vision, and Hope with possession, only love enters Heaven and remains there eternally<sup>2</sup>.

2. The act of love is also the most sanctifying, because it unites us to God, who is infinite holiness, in the most direct and intimate way.

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<sup>1</sup> "In the same way as the branches of a tree are all attached to the same trunk, so do all the virtues proceed from love." (St. Gregory *The Great*, Hom. 27, in *Evang. vig. Apost.*)

<sup>2</sup> "Love will have no end... Now only these three things remain: Faith, Hope, and Charity, but the greatest of all is Love" (1 Cor. 13:8-13).

<sup>3</sup> "If anyone loves Me, He will keep My commandments, and My Father will love him, and We will come to him, and We will make Our home in him" (John 14:23). "God is love, and whoever lives in love, lives in God, and God in him" (1 John 4:16).

3. For the same reasons, the act of love is the most apostolically fruitful in that which pertains to the salvation of souls<sup>1</sup>.

2. *What is the value of the act of perfect charity according to the doctrine of the Church?*<sup>2</sup>

1. An act of perfect love for God immediately reconciles the soul with God, even if it's full of mortal sins, and even before sacramental confession, as long as the will to confess is present<sup>3</sup>.

2. Even more importantly, an act of perfect love purifies us of venial sins<sup>4</sup>.

3. After a serious sin, an act of perfect love (accompanied by the intention to go to confession) can immediately return to us the merits we've lost, along with sanctifying grace. It can even enable us to acquire more merits, something that would have been impossible for us even through good works, as long as we were still in a state of sin.

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<sup>1</sup> "He who remains in Me and I in him will bear much fruit" (*John 15:5*). That is, fruits of sanctity and of saving souls. "The truest act of pure love has more value in God's eyes, and is more useful to the Church and to the soul itself, than all other (purely) exterior works as a whole." (*St. John Of The Cross, Cant. spir., str. 27*) "A single act of love is more glorious than all the apostolates in the universe." (*B.J. Eyraud, Euch. League of Milan, 1925*.)

<sup>2</sup> Cf. *Comment aimer le bon Dieu, (How to love God.) Grégorienne, Padoue*).

<sup>3</sup> *Council of Trent, Sess. 19, c.9.*

<sup>4</sup> "Love covers a multitude of sins" (*1 Peter 4:18*).

4. An act of perfect love, like every other supernatural action, diminishes the sorrows of purgatory; it can obtain a complete remission for us if it's accomplished with a zeal and perfection whose value only God can appreciate<sup>1</sup>.

5. Every act of perfect love further develops the state of unity between God and the soul, and consequently also the divine life within the soul<sup>2</sup>.

6. Every act of perfect love, like every other supernatural action, earns us an increase in sanctifying grace, which, in its turn, increasingly affects our actions. In addition to that, it earns us a greater glory in heaven.

### 3. *What is perfect love?*

1. Perfect love is loving God for Himself, and finding our happiness in Him.

2. This level of perfection in love is preceded by two others. These are: initial love, and progressive love. *Initial love* consists mostly of the flight from sin, and of resistance to its lures; it finds impetus in motives stemming from the holy fear of God. *Progressive love* works to acquire virtue, and when discouraged, is sustained by the hope of a reward.

3. In these normal progressions of love, all the motives dovetail harmoniously, and while acquiring divine bene-

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<sup>1</sup> Cf. Saint Thomas, *Supp. q. 5 a. 2, 3*.

<sup>2</sup> "He who unites himself with the Lord is one with Him in spirit" (1 Cor. 6:17). *Real love* is precisely what unites us to God, as St. Thomas explains: "Love causes man to offer himself to God, remaining with Him in a real spiritual union."

fits, the soul finally opens up to that perfect love through which God is loved for Himself.

4. This pure and perfect love produces virtues, and strives to procure glory for God.

#### 4. *Is it possible to make acts of perfect Love?*

1. Acts of perfect love are not only possible, but become easy. This is how: since these actions are, shall we say, the result of repeated efforts by the soul to arrive at friendship love with God, once the soul reaches a certain degree of love intensity, it experiences the need to find release in flights of blazing love, which seem to assuage its oppressed heart...

2. When I say "Jesus, I love You," and reaffirm the total gift of myself to Him through the difficulties I encounter and the fatigue I experience, and I do it because He is worthy of being loved, honored, and faithfully served, I make an act of perfect love. The act of *charity* which we learn in the catechism is a perfect act of love.

3. Even in the initial and progressive levels, a perfect act of love already facilitates the flight from sin and the exercise of virtue, because it continually demands and brings about an intimate experience of the supreme motive of love, which is the infinite goodness of God.

#### 5. *Can we make an act of perfect love on our own?*

Whether making an act of perfect love, or doing any other supernatural action, it's always necessary to be helped by grace. God never refuses to help anyone who



wants to love Him. Let's not forget that He Himself made love a commandment, and requires it from all men.

6. *Does the element of "feelings" enter into the perfection of the act of love?*

"Feelings" are not at all necessary in an act of perfect love. I can love God with a perfect and intense love, even with an icy heart, even while experiencing disgust or aversion. To love God with an act of perfect love, it's enough to want to love Him in that way. In these circumstances, the act of love can be even purer, more generous, and therefore more meritorious and agreeable to God.

7. *In how many ways can we make acts of perfect love?*

1. As far as God is concerned, we can make acts of perfect love of all of our actions, even the most minor ones, even those which are indifferent in themselves (eating, drinking, sleeping<sup>1</sup>).

2. Also, offering the sacrifices inherent to our daily duties, our daily sufferings whether little or large, to God with love.

3. By multiplying our acts of perfect love throughout the day. It doesn't matter if they are simple internal or external acts (like an invocation,) as long as they always spring from internal love.

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<sup>1</sup> "So whether you eat or whether you drink, or whatever you do, do it all for the glory of God." (1 Cor. 10:31)

8. *Is multiplying acts of perfect love a useful thing to do?*

It's a very holy and useful thing for the soul to do.

1. To obey the first commandment in all of its perfection;

2. To exercise, develop and perfect the theological virtue of Charity within ourselves, in order to develop and perfect all of the other virtues along with it;

3. Because it's a big help for the soul to put its purity of intention into all of its actions;

4. To augment the supernatural value of our actions, by increasing sanctifying grace within ourselves<sup>1</sup>;

5. To increase the fervor of our religious devotions, and even substitute for them when it is impossible for us to accomplish them;

6. To help us give the maximum value to every instant of our short earthly journey for the glory of God, our own sanctification, and the salvation of souls.

7. Because it will be easier for us to make our death a holocaust of love, if we've made our life a sacrifice of love.

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<sup>1</sup> Suarez teaches that, "when sanctifying grace is in operation with all of its inner activity, it becomes doubled: thus if a just person does an action, whatever it is, as perfectly as possible, and out of pure love for God, whatever grace was already in him is doubled, through this action." (Suarez, in 3 p. tom. II, disp. 18.) Love increases grace, and grace augments love. The more one loves, the more capable of loving one becomes.

9 *Wouldn't it be sufficient to state our intention at the beginning of each day?*

It would be sufficient at most for giving our actions throughout the day a supernatural value but not for obtaining this fullness of supernatural or divine life that Jesus earned for us, and which He would like to see in us. In other words, and to better develop this idea:

1. The intention stated at the beginning of the day can easily be displaced by other less perfect intentions. By making frequent acts of perfect love, we place ourselves beyond the reach of this danger.

2. Real love is more perfect than love that is simply given out of habit, so it affects our spiritual life more completely.

3. By making frequent acts of perfect love we nourish and perfect our internal life — the real life of the soul — in the best way, thus avoiding the dissipation of the spirit which would deprive us of precious time for all eternity.

4. Loving God with a real love, in whatever measure is possible to each individual, is a part of, as we have already said and as we will see more clearly later, this perfect love with which God wants us to love Him, and which He has ordained from us in the first commandment.

5. The habit of multiplying acts of love helps the soul to accomplish another divine precept: "One should always pray and not give up" (Luke 18:1). St. Paul often brings it

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SAINT THOMAS teaches that charity is perfect when one loves as much as one is able. This precept of love has no limit; it always advances, continues to grow in love. God, who is the most perfect, deserves to be loved without measure.

up "Pray ceaseless." 1 *Thimotomians* 5:17. The act of love is not only the very best of prayers, but even as short, easy and complete & *internal* as this, it makes the adherence to this commandment admirably simple without overly tiring the spirit with multiple and complex formulas.

## 10. Does what we've just said apply to all Christians?

Yes, because all Christians are required to attain the perfect love by the first commandment.

2. We would also like to say that the practice of the act of love in certain regards is more suited to people living in the world and active religious than to those who are living in cloisters. The latter are, in effect, drawn by their surroundings and their lives of prayer to a constant union with God, while it is far more difficult to practice religious and even more for people living in the world because of the variety and nature of their daily occupations, as well as their many material preoccupations. And besides, they also aren't in a position to make long vocal prayers.

3. In contrast, an act of love is quickly made! It doesn't take effort, and doesn't interrupt external activity. In the end, it gives life and sanctifies the activity for eternity. In this way, the soul takes on the habit of making acts of love little by little. It becomes more and more intimate & united to God, ever to becoming with time virtually ceaseless.

4. This explains why the doctrine pertaining to the ceaseless act of love, as given to St. Consolata Betrone by Jesus, and outlined in the book *"Jesus Speaks to the World,"* has drawn as much interest from people living in the world as from souls consecrated to God.

### *A Few Thoughts*

Excerpts from the lessons given to Sr. Constance by the ...

Considered the world both good and a storm. I am  
and how I only ask for love in exchange. I want to be  
they take tomorrow I ask for nothing but one thing, your  
features I wish you can descend enough near my soul  
torrent of the waves of the world into them, I want to be  
dear to be strongly loved by my creature. I want the  
attendance of an out of fear for my punishment. I want  
I want to be loved I want the love of my creature and I  
do it to be the dear of a suffering man. I want

Love & Mr. Consonant, Love only We There are many  
 Love When you are We are given love & cry  
 from his creature love.

distend ~~the~~ into the ~~subcutaneous~~ ~~facies~~, ~~where~~ ~~collected~~ ~~in~~  
into trophies of mercy.

Put all of your attention into loving your partner. You can make it as beautiful as a flower. Be so much more sensitive and you are growing so quickly in love.

I am so much to experience things via more  
walk into thought in flowers. I have been  
often even so the last year (and the last year) and  
them, when they are given with the possibility of  
even your most insightful and action become the only

Consolidate all souls that I prefer in all of my art.  
 Communion of the soul any other gift they could not see. We

Yes, I prefer an act of love over a discipline, because I am thirsty for love.

Consolata, write this down - I am demanding this obedience from you - that for a single one of your acts of love, I would create Paradise.

Love Me, Consolata. Love will make all shortcomings disappear.

Love is ~~beginning~~. The more you love Me, the better you will become. Remember that it is love and love alone that will carry you, victorious to every triumph.

Love Me and you will be happy, and the more you love Me, the happier you will be. Oh, if people loved Me, what joy would reign in this most miserable world!

## Formula for a ceaseless act of love

### 11. *What is the formula for making a ceaseless act of love?*

The formula for making a ceaseless act of love, as dictated to Sister Consolata Betrone by Jesus, is as follows:

*Jesus, Mary, I love You. Save souls!*

### 12. *Why a formula?*

Because it is part of our nature to condense and express, through the use of formulas, the sentiments of our soul. We find a confirmation of that in all of the liturgies of the Church, and in the consent it gives to so many prayers and invocations. As for the rest, in the Holy Scriptures that the saints in heaven (*Apokalipse 4, 8*) and the angels (*Isaiah 6, 3*) express their ardent love by endlessly repeating, "Holy, holy, holy is the Lord, God of hosts."

### 13. *What is the intrinsic value of this formula?*

1. It expresses an act of perfect and pure love (as has previously been explained)

2. It unites the love of the most Holy Virgin Mary to the love of Jesus, and through Him to God, the Holy Trinity).

3. It unites the love of God to the love of neighbor, by making entreaties in favor of all souls. It contains not only an act of perfect love, but also one of perfect charity. And the entire Law is summed up in love and charity.

#### *14. What is the extrinsic value of this formula?*

It's extrinsic value resides in this: it comes directly from Jesus, who conferred an anointing and a particular value upon it, summarized in the promises He made to Sister Consolata Betrone.

#### *15. Can't the uniformity of this formula seem monotonous?*

All who want to follow the spirit's leadings, advance in perfection in love, it would therefore seem that

a) it's less tiring for the spirit to utilize a single formula rather than many different ones,

b) it's a help for the soul, since it will make it easier for the act of love to become a habit.

c) in any case, the monotony doesn't hinder the perfection of love, or the value of the act of love in any way. Rather, it renders it more meritorious, because of the greater effort necessary to remain attentive. Of course, the repetition of recited prayers during the Rosary can hinder certain spiritual conditions, but that doesn't stop the holy Rosary from being well recommended!



*16. What can be said about the formula relative to exercising a ceaseless act of love?*

1. The formula serves to set the spirit, the will and the heart on the perfection of love and upon the object of that love Jesus, Mary, souls. The goal is life of love intimacy with Jesus. The means is the ceaseless act of love, and the formula is a help for practicing this act.

2. Since it is an act of love, it is not necessary to pronounce the formula out loud. The act of love is an internal action of the will which wants to love, of the heart which does love. It is evident that in certain moments of struggle or dryness, the vocal recitation of the formula can be a help for the soul.

3. It is therefore unnecessary to believe that making a ceaseless act of love, even when set in a formula, is made better by the mechanical repetition of this formula. A ceaseless act of love, even set in this way, must above all else be a continuous, sweet and ardent effusion of love and charity.

4. Insofar as what Jesus wants from us, it is not the number of acts of love that is most important. Between two people, if the former makes a thousand successive acts of love, or nearly that many, and the latter makes a lesser number, but slips them into every free moment of the day, and remains closely united to Jesus, then it is the latter person who will have better understood the Little Way of Love.

17 What can be said about the formula of a ceaseless act of love relative to indulgenced invocation?

1. The formula "Jesus, Mary — give You Save souls!" has an indulgence attached to it (100 days), granted by Cardinal Fossati, the archbishop of Turin. It can therefore be used by everyone as an invocation to obtain the attached indulgence.

2. Meanwhile, let's not forget that the *actio continua* is not perfective in itself. The *disposition of indulgences* is even explained in the *Conciliaria*, and as we have seen, according to the doctrine of the Church on the value of an act of love.

It remains understood that this act (this prayer) must always be made with a will for perfection.

## A Few Thoughts

Excerpts from the lessons given to St. Catherine by Jesus

**Constance, establish within yourself a continuous "Jesus, Mary, I love You, Save souls." Conquest has as the only revolution that will allow you to answer "YES" to all of my requests for sacrifices.**

Why don't I write to you many real prayers? Because the act of love is more fertile. A single "Jesus, Mary, I love You, Save souls" makes up for a thousand repenties. Tell Me what prayer can anyone say to Me that is more beautiful? "Jesus, Mary, I love You, Save souls." Love and souls, that's what anyone wants that, would be more beautiful.

Constance, I promise that I will make you reach all the heights of Love and I sorrow You, just as I do "Jesus, Mary, I love You, Save souls." Nothing else.

Remember that an act of love on your part, at least the salvation of a soul is a eternal satisfaction for me. It is you who cause a single "Jesus, Mary, I love You, Save souls."

"Jesus, Mary, I love You, Save souls" includes within it the souls in purgatory as well as those on the earth. I touch the immortal soul as well as the guilty one, the good one, the atheist, etc., all souls.

A ceaseless act of love will allow you to reach my goal. You accomplish everything else.

Love, annihilated and enclosed in a single perpetual "Jesus, Mary, I love You, Save souls." Nothing no one must exist for you, except for the act of love.

Enjoin Me in a ceaseless act of love day by day hour by hour minute by minute I Myself will take care of all the rest, I Myself will provide

Do you know what your cross is? To not men a single act of love love you and his cross which I place on your shoulders annihilates everything within you, at the same time it permits you to scrupulously observe all of the points of the Rule the Constitutions the Directory

As long as you remain in Me in a continuous act of love you are a perfection and divine life

If a creature of good will loves Me and wants to make his life an act of love with the heart, as understood, from awakening until the moment of sleep, he can do enormous things for this soul. Write it down

## Continuity in the act of love

### *18. How is continuity in the act of love to be understood?*

1 According to the lessons Jesus gave St Consolata, continuity in the act of love should be understood in this way: when praying or meditating, when working out of duty, charity or necessity, when through obligation we are busy with occupations that absorb our intellectual faculties, the act of love is perpetuated by attention. Jesus counts it as we – even if the spirit and the heart aren't able to concentrate seriously on love in those moments.

2 It is therefore unnecessary to sacrifice duty for love which would be a contradiction, but rather to sanctify duty with love.

Moreover, it gives an eternal value to the numerous moments of the day which quite often through lack of vigilance or self-control risk being lost in daydreams or useless indiscretions.

4 Every instant of our earthly life is a gift from God and contains within itself an inestimable eternal value. Why would we then waste a single one? The act of love is a great help for imbuing each instant of our free time with such value.

## *19 Is continuity possible with the act of love?*

1 There is an effective and absolute continuity: loving God with a real love from the moment of awakening in the morning until going to sleep at night, without losing sight of the presence of God for even one short instant, and loving Him ceaselessly with a real love, even through our most absorbing or distracting occupations. That kind of continuity is not possible for human nature without being specially privileged by God. The Holy Virgin was indisputably privileged in this way. While on earth She loved God with a perfection superior to the very Seraphim of heaven.

2 There is a continuity which is moral and effective: to not willingly waste a single act of love during those moments when the heart and spirit are free to love. Even that continuity is impossible on this earth without a special grace from God. And God is not obliged to give it to anyone. However, He can bless a few souls with it, at least for a while.

3 Finally, there is the moral continuity of love which is not an effective one, but one of will and effort: to push oneself to not voluntarily waste a single act of love, even when the effort is unsuccessful, by making a renewed effort after failures of greater or lesser duration caused by absence-mindedness — instability. This continuity is always possible with the help of God for every soul of good will, and it is precisely this continuity of love that Jesus asks of humble souls.

20 Understood in this way, is continuity of love part of the perfection of love which the first commandment asks of us?

1. God doesn't demand the impossible but perfection. His law can only be one of perfection. Therefore, if He requires us to love with all our heart, it's because we are capable of doing so, and we must give ourselves over to Him in that way.

2. He commands us to love Him with our entire person, our entire soul and all our strength because we are capable of doing so, and we must do so.

3. That's why the effort the soul makes to keep the 25 senses united to God, as is possible to the heart and spirit, is a part of the aforementioned perfection, it is, and is an actual duty, even if the means of obtaining the end are not the same for all souls.

4. The means that Jesus proposed to her to obtain the aim of love, so when Jesus asked her to love and to push herself to make herself into a ceaseless activity, because He then asked her to put her perfection into action, whereby obtained, is the first commandment.

5. The means for attaining this perfection is the same for all, from our soul, therefore you are asked to perfect the perfection of perfection, is the most important thing, and for each soul, the degree of perfection is according to the strength, achieving the perfection.

## 21 What kind of continuity of love did Sr. Consolata have?

1 During the first years, after Jesus asked her to give Him a ceaseless act of love, it was a continuity of will and effort. Progress was slow and consisted mostly of the elimination of voluntary lapses in the exercise of love. During the last two years, Jesus gave her the grace of a moral and effective continuity. That is the one which consists of not voluntarily losing a single opportunity to make an act of love between one Communion and the next.

2 This is in regards to Sr. Consolata's active part in the exercise of a ceaseless act of love. It is evident that Jesus also gave her the free gift of being able to consider her entire life as having been a ceaseless act of love.

## 22 What can be said about the vow of ceaseless love?

1 By making this vow, the soul takes on the obligation of never voluntarily wasting an act of love from one Communion to the next.

2 Since this is one of the most arduous vows, it must be considered very, very carefully before pronouncing it. It is not recommended to other souls to undertake it. It should only be permitted to souls which have a deep internal life, to souls which have already practiced ceaseless acts of love for a long time in all spiritual conditions and have practically arrived at a constant of moral love through will and effort.

3 In any case, it would be better if the soul did not begin to use it suddenly and perpetually, but rather advance in



tho' it was in successive stages, and never on pain of improving  
but rather of simple perfection.

## A Few Thoughts

Excerpts from the lessons given to St. Consolata by Jesus

I am using a conscious "Jesus, Mary, I love You" Sate  
with You from the moment you rise in the morning  
up to the end at night. If you think in your hearts  
to have me as one you in a continuous act of love I  
want it.

Love Me so that I do not matter a your heart  
made of stone or ice!

Everything is contained in, everything is dependent on a  
continual act of love.

Nothing is stronger than I created and love. Love is  
the only source of life. You see that the  
only way there are things, souls, things, not things, but a  
thing, but love.

Love Me so that I be the demon, if your passions are not  
the only source of your joy. I want a love  
that is the only source against you. You that I love  
is the only source of my act of love. You are  
the only source that is my life, my love, and

And go forward!

Love Me so that I love your standard defense. I want  
to be the only source of your joy.

Love Me so that you do not turn away from a constant act of  
love should no come from Me but from the enemy.

Love Me so that through the hate and the negative  
act, you remain unmoved by failure and to  
continue in your act of love.

You do the impossible to give Me a ceaseless act of love but when you fail, I Myself will make reparation. So don't be afraid. I will not stop being good.

Don't you think I can give you this ceaseless act of love? You see, it pleases Me to see you struggle. I'll get up to see your strengths at work to see what you know how to do. Still, I tell you what pleases Me the most: it is to see you firm, strong about everything, seeing you continue your act of love.

For your attachment to the religious act of love is necessary here; it is necessary to will it strongly, will it heroically, will it.

## The virginity of the ceaseless act of love

### 23. *What does "virginity of love" mean?*

You practice virginity of love by maintaining a spirit which is free of all that could prevent it from concentrating on God, in order to love Him.

### 24. *What are the virginity of love's specifics?*

Specifically, it is a threefold virginity of spirit of the tongue and of the heart.

### 25. *How is virginity of the spirit practiced?*

It is practiced by the effort made by the soul which does not want to voluntarily allow even the remotest useless thought.

### 26. *And what are these useless thoughts?*

Mostly, they concern the past, we can't go back there, or the future, which is out of our hands, and so far as the present moment, all thoughts which do not

perfection to the duty at hand, and in which it is necessary to apply our spirit.

2. Preoccupations in all sorts voluntarily engaged in or prolonged beyond necessity.

3. The soul centering in on itself, which is quite easily begun and nurtured, and therefore detrimental to its spiritual good.

## 27. What is meant by the "soul centering in on itself"?

1. For example, if with in the spirit a soul unnecessarily dwells in a more or less voluntary lapse, the spirit soon does not get anything out of it, it wastes its time. But the soul can also be upset, even discouraged, when it goes so far as to step in the mutations of self-love from verse 1. After having asked forgiveness from God, renewed its good intentions and made reparations to its friends, the soul no longer dwells on it, but continuing the work of love makes an even greater work, and stops wasting time that is when it will advance.

2. Other situations which are useless and dangerous dwell on are: reprimands, humiliations, and failures in endeavors. It is better to abandon them, and no longer think about them, and continue to love.

3. For yet again, when the soul gets lost in suppositions and speculations concerning things that have been said or felt and done or felt, someone in the whirl of the things that disposition regarding it. Those are all times that he

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Notes: The Kingdom of God and Forgiveness  
Here we are talking about the things that we should not dwell on  
We are talking about the things that we should not dwell on

devil steals from the soul and which would have been more usefully employed in loving.

### *28. How is virginity of the tongue practiced?*

It is practiced by being vigilant over oneself to avoid all useless speech, and any talking not required by duty, charity, or necessity.

### *29. How is virginity of the heart practiced?*

1 It is practiced by fighting against inquisitiveness, either about the events of the world (curiosity, etc.) or about one's neighbor (being interested in another's private life).

2 It is also practiced, by those souls which are already advanced in the perfection of love, by refusing the heart any human satisfaction, even those that are not bad. God alone in the spirit and the heart. He alone is sufficient for everything.

### *30. What is the objective of this threefold virginity?*

1 It is always the same: raising the soul to the perfection of love. Thoughts, curiosities, useless words which are voluntarily said are imperfections of love. Faults in the perfection of love. It thus condemns all useless words in the Gospel: it is because they are a fault for the soul and

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18. "If any man will have to give an account on the day of judgment, let him have his tongue fastened to his back."

they steal precious moments that could have been consecrated to loving God.

2 On the other hand, if we don't make silence (internal and external) a means for reaching the perfection of love, then the silence is senseless. It is then no longer virtuous and could therefore simply become an affected and useless muteness.

### *11 Is this virginity of love possible for the soul?*

We will repeat what we've already said about the continuity of the act of love: what counts the most before God is good will and the soul's constant and generous effort. The rest, that is the success, doesn't depend on the soul but on the divine grace which God, in His loving designs on the soul, bestows on it. We won't be judged on our successes, but rather on the effort we make to succeed. Useless thoughts, words, superfluous curiosities which the soul does not want, against which it fights, don't impede the perfection of love but make it more meritorious before God.

### *12 What is the relationship between virginity of love and the ceaseless act of love?*

They are both necessary. The virginity of love is the battle against useless thoughts and words, and loves are exercising a ceaseless act of love. (1) It follows, the exercise of a ceaseless act of love is a very efficient means to achieve the aforementioned threefold virginity, as he helps the soul to set its spirit and heart on God.

### *33. Is there a difference between the virginity of love and the virginity of the act of love?*

They are substantially the same. Still Jesus asks Sr Consolata expressly for "the virginity of a ceaseless act of love" the endless gift, virginal y pure, without an admixture of other thoughts, however good.

### *34. Why exclude thoughts "however good?"*

1. If for example I pondered on my future I could certainly do it in a good way and therefore the thought would be good; but if I confide it all to Jesus, who thinks of everything to the last detail and I consecrate the present moment to thinking about Him and loving Him, I then accomplish a far more perfect thing.

2. Here is the other reason Jesus gave Sr Consolata: "The good thoughts which penetrate your heart can carry within themselves self-love, complacency and can threaten the integrity of the act of love. But, I while trusting blindly in Me, you have confidence that I will provide in all ways not letting any thought penetrate into you, then your act of love will have a virginal purity." As can be seen, there are nuances of perfection. Only the souls which have attained a high degree in the life of love can perceive them.

### *35. Of what does the vow of virginal love consist?*

The vow of virginal love requested of Sr Consolata by Jesus consists in undertaking the prevention of any voluntary thought, word, or useless attachment with the aim of loving in a virginal and ceaseless way.



36 *What can be said about this vow?*

Al: that we have said about the vow of ceaseless love

## A Few Thoughts

(Excerpts from the lessons given to Sr. Consolata by Jesus)

Consolata, you know how much I love you. You see, even if My heart is divine, it's also human like yours. I thirst for your love for all your thoughts and wants them all.

I can think of everything, even the tiniest things you, think only of Me. I'm thirsty for your love. As of t. I don't add a single stray thought, it would be a thorn in My heart.

Go to Me all of your words, I want them all. I want your continual silence. I want you to be all Mine.

A truly ~~conscientious~~ ~~person~~ he merrily talks words even to his enemies, and yet everyone with smiles and a glad heart a pleasant countenance.

Forget everything completely, think only of ~~me~~ Me more and more, concentrate all of your thoughts, your heart beats the same on this alone, loving.

So, goodbye forever to every thought to every love, let others do whatever they want, you, be in Me, and you will love much more, because I will be the true love in you.

Put all of your efforts into being firmly united to Me, to be so you be always taught from Me, and I will be your only thought. I think in every way, at all times, in all places, and I want that you I require of you.

The thoughts that come to you, Consolata, and all that you don't want, are not acts of infidelity.

Let's say that you are a little tired, that's all right, but don't let it be a reason for you. When you feel tired, just rest, and I will be with you, and I will be with you, and I will be with you.

I know this struggle against the thoughts that assault you, the struggle that overwhelms you, because it glorifies Me and gives you to Me. Offer it to Me every instant. "For I you, and for you." I change these thoughts that you do not want, that continually try you when you are asleep or awake to prevent you from seeing, into graces and blessings for you.

As you can see, it is the enemy that prevents you from accomplishing a ceaseless act of love. That is the reason for your perpetual struggle against thoughts, even good thoughts, can serve as a weapon to prevent you from seeing.

The origin of the spirit makes you become beautiful and radiant. The act of love makes you become great and I want you to be.

## Answers to a few questions

### *37. Doesn't the exercise of a ceaseless act of love risk becoming an obsession for the spirit?*

That exercising a ceaseless act of love requires uncommon will power and energy, and consequently is contrary to human nature, is undeniable. But it must not be forgotten that in practicing spiritual asceticism, everything is local—even a single step in virtue, just does not present the ceaseless act of love. Sr. Vincenta as a subject, but as a cross upon which she was to live her vocation as victim of love upon which she was to complete her holocaust of love and suffering for souls.

2. We cannot affirm in an absolute manner that they are truly overwhelming for the spirit; it's necessary to discern:

a. If these are souls that never think of God who don't even offer a single heartbeat. Hurt, then, yes, for them it would not only be oppressive, but completely senseless. You may as well expect a dead man to get up and walk. Such souls must begin by finding grace in a good confession.

b. As for souls who are already trying to practice virtues far from overwhelming the heart — on the contrary, this act will permit them to pour themselves out in greater flights of love and at the same time to experience His goodness, the unchangeable faithfulness of God.

c. When a soul makes an effort to achieve this degree of perfect love, it has the most beautiful expression of its love in the act. For the souls who are sincerely and strongly decided to live a life of love in all of its perfection, far from being oppressive to their spirits, the ease with which love becomes a real liberation for them — the peace is given to us in the experience of the "lilies" souls. Where previously their spirits were tortured in trying to find a way and a means to satisfy their ardent desire to love and to save souls, they now feel that they are free and happy, completely where they are supposed to be. In the simplest way, and even more in the crassest act of love, they have found what they used to painfully seek elsewhere. The act of love has become their life, it has become the heart of their spiritual life, that they can no longer do without it, and feel a bottomless emptiness whenever they fail to practice.

d. The effort to preserve the intimacy of love with Jesus is never as painful as the many instances of the soul, concealing in itself, of unsatisfied and insatiable desires that cause preoccupations of all sorts, and the continual concentration on oneself. The exercise of a radical act of love helps the soul to free itself from all such attachments. These are the changes that make the spiritual life burdensome, but not the intimacy of love with Jesus.

e. For the real Jesus doesn't require the same degree of perfection in this act of love from all souls, even though He loves all the same. There are an infinity of degrees in the

perfection of love. What's more, Jesus asks the great majority of souls that it be practiced only in the form of frequency.

**38. Doesn't the ceaseless act of love risk obstructing the action of grace in the soul?**

1. It is a mistake to think that exercising a ceaseless act of love could be an obstacle, even a small one, for the action of grace in the soul. The opposite is true.

2. Every act of love is already, in itself, the fruit of grace, inspired by grace and carried out with its help. It follows that exercising a ceaseless act of love is, in itself, a ceaseless exercise of our responsiveness with grace.

3. If every act of perfect love already draws God, the Author and Giver of grace (John 4:23), to the soul, what can be said about the soul that drives itself to make a ceaseless act of perfect love out of its day?

4. The first and indispensable condition for the soul's bearing much fruit of sanctification is its union with Jesus (John 15:5), and it is love that causes this union. The soul, which drives itself to love ceaselessly, can do no less than achieve a perfect intimacy of love with Jesus, and consequently acquire and perfect the virtues.

5. The correspondence with divine grace will be even more perfect when the soul makes an extra effort to remain wrapped up in silence with God, and will perceive the least word of inspiration of grace. What more efficient means is there besides a virginal, ceaseless act of love for

Noting we're competent in ourselves to do anything to justify, but our competence comes from God (Rom 7:18).

maintaining the soul in a virtuous internal and external silence in this continual vigilance of love.

6 Of herself Sr. Consolata was able to state that during her religious life as a capuchin she had never said "no" to God, and she had never allowed a single inspiration of grace to pass uselessly. Her life is there precisely to show the marvels that grace can work in a soul that strives to keep itself ceaselessly united to Jesus through love.

*19 Doesn't exercising the ceaseless act of love risk halting the free flight of the soul in its relations with God?*

1 Jesus explained to Sr. Consolata: "When you pray, meditate, or talk with Me, the act of love continues." These words explicitly state to all souls that they can keep their full spiritual liberty in their relationship with God.

It can therefore converse, speak, be open with all men in a way that pleases Him very much, all without discontinuing the act of love.

2 While insisting on the greater value of the act of love in comparison with vocal prayers, Jesus still generally left Sr. Consolata free on that point. And we know that she made the "Way of the Cross" daily, and sometimes even twice daily (morning and night), that he recited one hundred Requiem's every night before bed, that she made act of grace novenas of nine Magnificats each day, and we also know about her frequent colloquies with Jesus and the Blessed Mother, her novenas to the saints in heaven, her individual prayers for those who did good to her on terra, who asked her to pray for them.

3 It is therefore clear that when it is properly understood the exercise of a ceaseless act of love does not weigh

down the wings of the soul in its flights towards God. Rather it maintains in its full liberty, which permits it to rise yet to higher spheres of pure love, it doesn't prevent the soul from meditating when it feels the urge from simply fixing its attention on God when it feels called to do so, from speaking familiarly with God, from saying other prayers, etc. In all these different situations, the act of love continues, even if the spirit and heart don't remain completely centered on the "Jesus Mary I love You. Save souls!"

4. It would be a grace to hope that the soul, as it progresses in intimate love with God, would do an act of love of the heart before every other prayer formula or way of praying. The important thing is for the soul to use the act of love to remain firmly united to Jesus throughout all the free moments of the day.

42. *Are legitimate consolations and innocent distractions permissible for the soul which consecrates itself to the exercise of a ceaseless act of love?*

1. Of course Sr. Consolata never allowed herself a voluntary absence from the communal recreations. Far from being taciturn, she showed herself to be full of life. In a few instances she composed, and even read, some poems, rhymed poetry. When the community would gather near the radio to hear the voice of the Holy Father, or to witness certain religious ceremonies, she always participated with full spiritual joy. She loved song and willingly took part. Had she been permitted, she would voluntarily have learned the art of painting. In the parlor with her parents or acquaintances, she was able to blend a religious reserve with easiness and amiability. She was never at a loss for joyful words, especially when it



became necessary to recover discourses that were taking dangerous turns, etc.

2. Doesn't St. Paul tell us that we must sanctify even our mundane actions like eating, drinking, sleeping. Therefore a restful moment, an honest recreation, can also be sanctified by love and thus transformed into love.

It must be remembered that divine requests are not the same for all souls, even when the souls are called with identical vocation. What Jesus would ask from a simpleton, He wouldn't require in same way from a man with an active life, and even less from a person living in the world. He doesn't even expect to get the same thing from all of those who are cloistered as He did from St. Francis. He is not speaking unless someone asks him a question for example, except in a case of necessity, for that is of convenience even during recreation.

4. If necessary, remove the cause of grace and let it disappear then. The soul must ask for the grace of growth in the perfection of love and so always obtain by grace ask for removal of all of the obstacles, even of some of the more unnecessary distractions.

5. However, each soul which is reaching for the perfection of divine love must constantly strive to avoid becoming dissipated. The action of the heart is a great help in this way. An action of the heart doesn't bring any satisfaction, neither a recreation. One must ask the heart to make any excessive efforts and meanwhile it must remain in the heart's loving presence and thus sanctify through love, the recreation itself.

**41 What can be said about a ceaseless act of love in relation to contemplation?**

1. All souls are not called to become sanctified by following the same way, just as they haven't all been given the same gifts by God.

2. If a soul has been favored by God with the gift of infused contemplation, or has arrived at acquired contemplation, it is truly benefited from this spiritual state, or is free itself, advancing in the perfection of love, and resting on these summits without looking for other ways or means.

3. Still, the act of love could be a great help even for those souls, for example on those days when the Lord hides His presence from them, or in those numerous moments throughout the day when, because of the numerous external activities, pure contemplative life becomes very difficult to realize, because it is so often interrupted by the external activity.

4. Anyway, since it keeps the soul ceaselessly and continually united in God, it can't be denied that exercising a ceaseless act of love supports the soul and stabilizes it in a contemplative state.

**42 Which is the most perfect, "contemplating" or "loving with a real love" (that is, through the act of love)?**

1. The grand masters of the spiritual life teach that interior prayer is a conversation with God and a contemplation of His visible divine realities.

2. Friendship love is manifested in all of its ardent fervency in the presence of the person who is loved. This which happens in human life also takes place and in a more noble way in friendship love with God. From there the Holy Spirit who raises us to being "lovers of God" simply raises us to the "contemplation" of Him and finally makes us capable of "intimate conversation" with Him.

3. It is therefore unnecessary to establish a difference in perfection between the elements that make up the structure of the most profound intimacy, but it is necessary to see in love a most pressing invitation to contemplation and in this a stimulation to love always more the infinitely lovable One.

4. It wouldn't be a waste of time to add that in the contemplation is the "rest" of the spirit which alone thanks, praises and blesses while gathering the will to the Infinite Master while the personality does not cease a comparison with so many things that are more to be hated than loved. In our condition, through the active and the exercise of a ceaseless act of love or good everything accomplished for the glory of God and on behalf of every effort to do good the will tries to make itself worthy of the praises and blessings better known, loved, and served.

### A Few Thoughts

Further information is always given on St. Louis and by mail.

As the user moves away from the phone, the system gradually reduces the volume of the music with greater priority towards the external phone.

I am very grateful to you, who try to be understanding with Mr. White. I am very grateful to you, who try to be understanding with Mr. White. I am very grateful to you, who try to be understanding with Mr. White.

The student goes to the center lot, there is normal  
traffic the car is at the front of the lot so it is not  
very far from the entrance to the lot.

I am a very happy person in life because, as you know, I have  
many friends and a very nice family. I also have a very good  
education and a very good job. I am very happy because I have  
a very good life and a very good future.

I am a man of sin as are you you will hear much truth.  
 you become righteous because you will hunger for a drop  
 of water in the desert. I show you you put my strength, my  
 mercy in my power in my dignity my gentleness, my patience.  
 my strength for nothing my life for souls, in vain to save  
 them at any cost.

I want to remember that I made you lonely and I can make you lonely by withdrawing my love from you. My love never withdraws from you as your father I made my humanity yours. You see, and I love you as long as you love me and you love me. But I also love me you.

You must have much mastery over your thought and emotions. You must be able to control your mind and emotions. Mastery is a habit and the act of bringing your mind under control.

As you go on, you will find that the mind is not under control because one of your faculties are not working. You must be so much aware that you must always be conscious of the mind. That is why you must always be

The mind is the seat of all your thoughts. It is the seat of the body, of the heart and of the spirit.

In effect you will find that you are not in control of your mind. If you don't speak, I don't know what you are doing. You don't speak in the same way as you do when you are no longer the same person. But I know you are

## A cheerful "Yes" to everything and seeing Jesus in everyone

### 43 *Is ceaseless love the summary of the Very Humble Way of Love?*

In the divine lessons given to St. Constanta the practice of the *Very Humble Way of Love* includes two main points:

1. A cheerful "Yes" to everything, seeing and dealing with Jesus in everyone;

2. A ceaseless loving out of recognition and gratitude.

### 44 *What correlation is there between these two points?*

St. Constanta could not be separated from her neighbor, as joined the two commandments. The second is like the first (Matthew 22:39), in the first one we love God for Himself, in the second we love Him in His creature. As the great apostle said: "For as soon as we love the neighbor, we love God" (1 John 4:19). Whom we love, through our devotion. The perfection of our love is known in the per-

fection of charity towards our neighbor, and is the spirit of it. As I try to not lose a chance to make an act of love, I must also not lose a chance to make an act of charity.

2. To love God with the perfection required by the first commandment, I must necessarily renounce everything that gets in the way of so perfect a love. In the same way, I must strive to please God in everything by the perfect observance of His Law, and the perfect acting out of His Will in me. Also, to be perfect in charity, I must keep myself from all that could offend or hurt my neighbor, and on the contrary do all of the good I can for him in opposition to my tastes, my convenience, my satisfactions, etc. In this total renouncement made because of love to God, and in his total abnegation towards one's neighbor, is found the perfection of sacrifice included in the "yes" to everything.

3. Thus, everything,\* as each person sees it, is relative to the perfection of our love for God. In practice, this is how the perfection of fraternal charity is being missed: an act of charity from one communion to the next, and the perfection of sacrifice (by not missing a sacrifice to my communion to the next) will become more easily obtained as the love for God becomes more perfect in the soul (by not missing an act of love from one communion to the next).

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\* It is an English translation of the French text of the *Journal de la vie* by the author, which is available in French and English.

**45 Why "see" Jesus in our neighbor?**

Because our neighbor is made in the image and likeness of God, and because Jesus identified Himself with our neighbor.

**46 To "see Jesus" in our neighbor, is it necessary to exercise Christian charity?**

It is necessary as the supernatural beginning and end of our act of charity. If our act of charity springs from a purely human origin, it can't have a supernatural value and therefore an eternal life.

**47 In practice, how does one "see Jesus" in one's neighbor?**

It is done by addressing a love to the good that we do to our neighbor to Jesus, by doing it solely for Him.

**48 Why is it said that we must see Jesus "in everyone"?**

Because charity is universal. If I exclude anyone from my charity, be it a single soul or a single brother, my charity is no longer perfect.

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\*1. If you love truly, every little you have done someone good, be it least or you be others, you have done it to Me. (Lect. 2, 4.3)

Love pondering no evil. (1 Jo. 4.19)



**49 How is it possible to see Jesus in our brothers who have serious faults?**

1 If we exclude our brothers who have serious faults from this vision of faith we would no longer be able to be charitable because unfortunately no one is without faults, and by that simple fact it would no longer be possible to exercise Christ's charity.

2 Because it is faith that lets us see Jesus in everyone. He even without making any exceptions identified Himself with prisoners. I was in prison and you visited Me. Likewise I don't balk at the diminutive size of the consecrated Host and through faith I believe that it completely contains Jesus, and as great as the poor workmanship of a crucifix doesn't prevent me from giving Him the homage due Him in the same way. In the exercise of charity, my faith makes me see Jesus in all my brothers, whatever their condition.

3 Note we don't need to see Jesus in the faults of our neighbor, but on the contrary, see the Jesus who allows such faults to render our faith and charity more meritorious.

**50 What does "deal with" Jesus in our neighbor mean?**

1 It means that I must treat my neighbor in the same way as I would treat Jesus in person, and do it in this way:

1 Always esteem and respect my neighbor. Even if I must reproach or disapprove of his actions, I must always respect his person.

2 Avoid with extreme prudence all that could in one way or another risk being an offense against charity. In



3 And to do this all the time, not only when it is easy but also when, because of various spiritual circumstances it costs us greatly

## 52 What does practicing this "yes" require of us?

1 That our charity grow to include acts and doesn't stop at noble sentiments and kind words

2 That we never refuse to do a favor, render a service, lend a hand to our brothers in need, each and every time that we are not physically or morally prevented from doing so. In these latter situations our refusal must be so charitably expressed that it is well accepted without reservations

3 That we be at our neighbor's service with volition and promptness, in foregoing his worries and pains with the greatest what is possible and convenient

## 53 What does this yes in "everything" include?

In the same way as we must not make exceptions in our good will towards our neighbor, we also must not make exceptions in our good will towards anyone. We must do good to everyone without regard for whether the person who is asking for help or he and us who we are doing good is attractive or homely, is wealthy or without, is old or young, is friend or foe. We must not only forgive offenses but also love and do good to the

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If anyone has material possessions and sees his neighbor in need but has no love on him, how can the love of God be in him? That is false. Let us not love with word or tongue but with actions and in truth" (1 John 3:17-18)

offender. That's Mercy, the sublime summit of charity proposed by Christ and Jesus Christ through his example and his instruction. (Matthew 5:19 and following.)

"But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. But to your enemies, bless those who curse you, do good to those who hate you and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. Be perfect, therefore, as your heavenly Father is perfect."

#### **54. What does a "cheerful" yes mean?**

1. That charity must be done voluntarily in all ways and that when we give we must do so with our hearts, satisfying the recipient.

2. That we must rejoice and feel that we are sweetly and happily happy to ease, to help, the comfort the person of Jesus in our neighbor. "If you knew the gift of God and Who it is who asks you for a drink," (John 4:14)

3. That our facial expressions must always be smiling, radiating the extreme goodness and gentle consideration of Jesus Heart.

4. That we must rejoice with those who rejoice, suffer with those who suffer, in order to render more complete the joy of our brothers and less sorrowful their sorrows, etc.

5. Finally, that we must be ready to suffer everything rather than cause suffering to our neighbor.

## A Few Thoughts

Exhortations & lessons given to Sr. Josephine by Mr.

The Sisters' Superior the S. must no longer exist, for you, but only the S. who is in reality present in our hearts.

I, who love you and I give you everything, and you give me everything, and give all the help you can. Be un-dermined in an act of love towards Me and in an act of love towards your Sisters, towards everyone.

Always do everything you can, never avoid making a single sacrifice, never refuse I wish always to put you to prove you in your duties towards charity.

Don't see the residue any longer, but see only the loss with me. I want this sacrifice to become an act of love and love to become a sacrifice for me. Look to Me, to Me, to Me, to Me. Me abandon Me, to Me, to Me, to Me. Do the same yourself. Let my Sisters do the same as you want a thing.

There is much to do and so urgently, and you see a Sister who needs me. Don't pass her by, but stop. Make this act of love, and I will see to it that you are on me to do your duty.

Don't be a bad exaggerate condemnation, but always be in the way of the good and avoid the bad and the evil, and

With a completely forgetting yourself give yourself to me, to me and to my vision, mine. Don't omit a single act of love for Me nor an act of charity for your Sisters and your neighbor.

Don't omit a single act of love for Me—see Me in everyone  
and say a word of love to all, with firm confidence that My  
help will never fail you. And smile. Always smile. I Myself  
will be smiling through you.

Remember that a loving glance and a sweet smile have a  
greater influence on a soul than the loudest sermon. For I am  
true that seeing yourself loved and understood in a tenderly  
kind manner can make the Way of Perfection seem a lighter  
one to travel.

I keep pain for Myself, and I give smiles to whom you do—be  
LIVE

## Say "Yes" to everything with thanksgiving

### 55 Who is this "yes" addressed to?

We say it to God, who has all of the glory of Creation, Lord and Redeemer over us, who wants and deserves to be served by us every instant of our life through a full and perfect submission to his will in whatever way that will most please him.

### 56 What is included in this "yes"?

1. Generally it includes our effective and heartfelt acceptance of the things we cannot do, the things that concern us

2. 1. What particularly concerns our intellect is that we must follow Jesus down in our submission with humility and meekness, letting him choose the road, the manner, and the means to sanctify us. Our part is to follow him moment by moment with a will to follow and promptness of action.

3. Concerning suffering, we should not go looking for it, but only accept it moment by moment from the loving hand of God. Yes, we will choose heartaches as

and then we always be accompanied by His grace and will be the most and living one for us

## 57 What is meant by "yes" to "everything"?

It means that we must never have any reservations about following God's will with our heart and actions and accept everything and deserves everything. He also receive everything, Our perfect adoration and we must include

1 Not only things of importance but also minor things which puts more emphasis on the refinement of our love

2 Not only the act of doing everything God wants but also the perfection in the way it is carried out, the time, the place, the manner, etc. It is done as well on earth as it is done in heaven.

3 Not only what conforms to but also what contradicts but also what contradicts them

4 Not only what brings us joy, pleasure or some sort of satisfaction but also the things that cause us sorrow and suffering.

## 58 In practice, what does faithfulness to "a yes to everything" call for?

- The perfect obedience to the law of God
- The perfect carrying out of daily duties

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2. "For as he is the Father of the Father, so he is the Father of the Son" (John 16:10)



3 The generous and constant correspondence with grace by trying to not allow even a single good inspiration to be wasted.

4 Gathering with love the little acts of virtue, the little sacrifices and the minute renunciations that Jesus endlessly sows in our path.

5 Accepting, moment by moment, the choices that God makes concerning us, whether they come directly from Him or through events or our neighbor.

6 Accepting day by day whatever trials He will choose to send our way in our body, in our heart, or in our spirit.

#### 59 What is meant by a "grateful" yes?

It means the perfection with which we must accept and follow the divine Will.

- a) without complaint
- b) with love,
- c) with a joyful will,
- d) with gratitude

#### 60 Why even with gratitude?

1 Because whatever choices God makes concerning us, they are always the work of His infinite goodness and of His inexhaustible mercy in love, so they are always for our greatest good.

2 In particular concerning suffering

a. through it Jesus has shown us His special love "As my Father has loved Me (by crucifying Me) so have I loved you" (John 15:9)

b. through it Jesus gives us the means to prove our love for Him;

c. through it He purifies us and makes us do our purgatory while on earth;

d. through it He sanctifies us and fits our brief existence here with merit.

e. through it He makes us cooperate with the salvation of souls.

**61. Would our tears be contrary to a "yes to everything"?**

No more than the prayers we make asking God to deliver us from some suffering, asking as if we always remain fully submitted to God's will. Father, if it's possible, take this cup away from Me. Yet, not as I will, but as You will. [Matthew 26: 39]

**62. Does the "yes to everything" take into consideration the state of the victim?**

The "yes to everything" doesn't exclude from the soul a particular suffering as a victim of God. Christ doesn't intervene to claim. Yet, if we practice in a perfect way the "yes to everything," we in fact achieve the state of victim, following the Divine Victim, and united with Him, to the end of the Redemption of the world.

### *A Few Thoughts*

Te explico com as lições dadas ao Sr. A. invólucro n.º 304.

A lady remains faithful to your act of love since a not  
just a single one and is not only a single act of charity  
rather than the flowers of virtue that I have been  
up on your path and the fruit that you reap is a joy  
and

Hearts a competing witness in everything, though desires words **Let Me do everything** - will do it and at moments by moments with great love give Me and I am of you.

I have enjoyed you and you, you are a lot of fun. I have  
 like a good friend who will always be there for me. I  
 will be there for you, I will be there for you, I will be there for you.  
 I will be there for you, I will be there for you, I will be there for you.

Let Me be that person. Recognize my authority. There is no one else who can control me. I am doing things with a lot of power. I am direct or indirect through your Subectors and the way

[illegible]

The errors to expect from you is the difference between  $y_2$  and the true value of  $y_2$  at the time  $t_2$ .

The suffering is the most desirable thing on earth once you understand it. I tell you we shall you are really poorer than we are (you thought) and finally that's the money with which you can win the salvation of souls.

Remember the greater your sorrow will be the more you will enjoy Me. I tell you I shall remember you. I shall remember you in My love for you through the intensity of the suffering I send you.

Remember and don't expect that I will give you each hour of My love and the strength to carry it. I will be at you at any time I may you, and I shall be thinking of you, you people who suffer, with a very loving Me.

Love me. Love Me always, with a great love, answer Me to it and to everything, always there is your path. You can see that it is I who tell those who are poor and all of the rest.

## The "Littlest Way of Love and the apostolate

*63 What can be said about the "Littlest Way of Love" relative to the Apostolate?*

The "Littlest Way of Love" has an eminently apostolic character and end. True love can't be given without zeal and true zeal doesn't exist without love. In the "Littlest Way of Love" love and zeal attract one another and reciprocally complete and perfect one another.

*64 From what is this apostolic character deduced?*

1. From the immediate end of the "Littlest Way of Love" which is to transport the soul in the most perfect intimacy with Jesus. This end, by divine promise, is an assurance of a great abundance of spiritual fruit, satisfaction and souls (John 13, 9).

2. From the formula of the ceaseless act of love which is the foundation for the "Littlest Way of Love" (*My Way, Love You, Save Souls*). Love and souls, a mixture of harmonious contemplation and action, and a ceaseless pulsation of love for God and of charity for one's neighbor.

4 The fact that in this formula, Jesus has united a properly spoken act of love, "Jesus, Mary, I love You" with a petition in favor of souls "Save souls" tends to show that love is ceaselessly given to Jesus Redeemer and to the Most Holy Virgin Mary Co-Redemptrix to obtain salvation for souls. If we consider the value of the prayer in general and the love at the end of the apostolate in particular, it will be easy to understand the universal reality of the apostolate which is exercised by the soul who is happy & faithful to the "Littlest Way of Love."

4 The great promises which Jesus made to St. Conso-  
ata concealing her apostolate in favor of souls are an  
other proof of the goals and of the apostolic efficacy of  
the "Littlest Way of Love."

#### 65 What can be said about the "yes to everything" rela- tive to the Apostolate?

The "yes to everything" through which the soul lov-  
ingly accepts all God's decisions concerning it and em-  
braces a life which with love is an itself a self-mastery of  
the "littlest" and a cooperation in the always most costly  
work of saving souls are a sorrows, the exact opposite  
of what I thought of as "yes to everything" for you.

#### 66 Why say "universal Apostolate"?

Because as it was explained in its proper setting in the  
"littlest way" the "yes to everything" is intended as the  
way of the universal and of all time and as the "necessar-  
ies" in union with Jesus, the "Littlest Way" embraces the  
world of souls, of loves, pains and sufferings of all the souls  
which have been created or are yet to be so: the end of

the ages, it claims Sr. Consolata's heroic agenda: "All the love and All the sorrows for All the souls."

2. Concerning the souls in purgatory, the "save souls" has a particular significance: obtaining divine Mercy that purgatory be dispensed with, or that it be shortened.

67 *Will the "Littlest Way of Love" be a reflection of good for the whole world?*

The "Littlest Way of Love" was unveiled by Jesus for Sr. Consolata with the intention of forming an army of souls consecrated to love for the renewal of the world through love and charity: summary of the Law.

## A Few Thoughts

*(Excerpts from the lessons given to St. Consolata by Jesus)*

*Love Me for each and every one of my creatures, for each and every heart which exists. I am so thirsty for love!*

*Yes, ask forgiveness for poor guilty humanity, ask for the triumph of my Mercy for them but especially, ask oh ask for an outpouring upon them of the embrace of divine Love which, like a new Pentecost, delivers mankind from all illnesses.*

*Ask Me for love, the triumph of my love for you, for each soul on earth those that exist now, and those that will exist until the end of the ages. Love Me for all of them and, through your prayer and your sacrifice, prepare the world for the coming of my love.*

*Since you are thinking to love Me and to save souls, always remain in Me, never leave Me for one instant and you will reap much fruit.*

*Consider St. Peter alone, he had fished all night and had not caught a thing, with Me, he had barely thrown in the nets before they were full of fish. In the same way, if you remain in Me with each inspiration for mortification that I send you, you will throw in the net and I will pull them in, full of souls which you will only know in Paradise.*

*The truthfulness and value of the act of love for saving souls can only be known in Paradise.*

*Does not cross bear fruit? I've given you please you! It's very fruitful! The cross of love is more fruitful than any other cross for Me and for souls.*



You think only of Me and of winning Me to save Me of  
souls, to save them I am thirsty, thirsty for you! and that is  
the reason for your love and your pain.

When we live without physical, mental, spiritual suffer-  
ing, you will not save souls. But you will obtain the conver-  
sion of souls through an ceaseless pulsation of love, a ceaseless  
pulsation of pain.

I cannot save through the martyrdom of love, martyrdom of  
pain and you cannot save them but you

# The work of the "Littlest Souls"

## 1. The littlest Souls

**68** *What are the "littlest souls"?*

They are souls called to follow the littlest way of love which was shown to St. Conso and Betrone by Jesus.

**69** *Do they need a special vocation?*

Before a person is necessary to have the vocation of which St. Paul speaks when he asks the faithful of Ephesus to live in a manner worthy of the "vocation" to which they had been called. *Ephesians 4*. He is not only speaking of a vocation to faith, but he quotes the Christians to remain faithful to their vocation and to make good use of the gifts of God. A Christian is one who daily answers this divine call and regulates his behavior in such a way as to conform to the requirements of his calling by making an effort to correspond with it more and more closely. Jesus reveals and manifests the ways and means which are more apt to help in advancing on the road of

eternal salvation to those souls which are dear to Him so that they can become perfect in love.

2. When Sr. Consolata receives this divine Illumination in her heart and communicates it to souls, these souls, having already been called by Jesus to a Christian life or to the religious life, are concurrently invited and called to grow in love. It is in this sense that we can speak about a special vocation to love, and this vocation, although already included in the Christian vocation, will nevertheless develop and become a reality in a different way in each soul, which will conform to the soul's life conditions.

3. This shows up often in the numerous lessons which Consolata receives from Jesus. Here is an example: "If you believe that I'm omnipotent, then believe that I'm able to give you a continual act of love: want to do it."

And only Jesus alone can give a soul the grace to be able to persevere in the ceaseless act of love. When Jesus wants a soul to achieve the perfection of love through the ceaseless act of love, He gives the soul that grace.

## 72. *Are these souls numerous?*

He is numerous, says Jesus, because He knows that. Because He knows those who belong to Him and have given themselves to Him completely. He is numerous in the sense that Jesus speaks of the thousands and the thousands of souls which are His and will love Him in His way.

2. Let's desire not so much to discover the exact number of these souls as to live in such a way as to extend His family and to realize in the thought that the friends of God can become more and more numerous at all times and places.

*71 What formalities must be observed to become a part of these "littlest souls"?*

None. No induction, no anagoria, nothing of this sort. There are no associations, no companies, etc. — but there is a spiritual way which is open to all souls who feel drawn to embrace it.

*72 Isn't there at least some special consecration required?*

It is natural for the soul who feels drawn to walk this path to experience a need to begin with some sort of consecration to God. The very first of the littlest souls did this — as well as the others who have become a part of this privileged society.

*73 How is this consecration made?*

There is an established ceremony. Taking the example of the first "littlest soul," we recommend:

- a. set a date, preferably a feast of Our Lord or the Blessed Mother or even a First Friday of the month
- b. prepare for it with a few days of quiet and prayer
- c. attend mass and receive Holy Communion on the set date, make the consecration of the "littlest soul" entrusting yourself to the Sacred Heart of Jesus through the hands of the Blessed Mother
- d. end with the recitation of a Magnificat

74 *Is it necessary to use a special formula for the consecration?*

No, the soul is free to express its own commitment to the easiest Way of Love in whatever manner it finds the most pleasant and however the heart dictates.

75 *Nevertheless couldn't you suggest a formula?*

Yes, but always leaving the soul completely free to modify or add what it will. The following is a suggestion:

Sacred Heart of Jesus, who has so loved me and who are nourishing me, give in return, I am anxious to satisfy the ardent desire of Your divine Heart, through the hands of my dear and Mary, consecrate myself to You as Your first soul, promise that You will transform my entire life into a continuous, constant act of love which includes a cheerful "yes" to everything and a cheerful "no" to everything. I accept Your love and consecration by the words in Your Precious Blood and can offer it as an Your omnipotent grace. But I may be a little imperfect heart and that this conscious act of love begun here on earth may become an elementary condition for me to strive for love and/or selfish, make of me Your first and most perfect soul, might offend you, You and our Most Holy Mother for the salvation of souls. Amen."

76 *Is this sort of consecration binding under pain of sin?*

Absolutely not. Neither mortal nor venial sin. Nothing. Abandoning this way or neglecting the ceaseless act of love simply deprives the individual of the merit and the fruits of the committed acts.

*77. Is it good to renew the act of consecration?*

It is good to renew it on the anniversary date and in other particular circumstances.

*78. How should the soul who feels drawn to this way proceed?*

It is necessary to proceed slowly with care and reflection to ensure that this impulse is really the fruit of God's grace and not of some fleeting enthusiasm. For that it would be good to ask for God's enlightenment with a fervent prayer and also to practice for a certain amount of time without a formal consecration, the three points of the Littlest Way of Love, especially that which concerns the act of ceaseless love. It is only after such reassurance that the heart and spirit are ready and that the soul receives real help from its life within, that it will be ready to make a consecration to the Littlest Way.

*79. Generally speaking, what rule should a spiritual director follow?*

It would be a mistake to believe that a director can push large numbers of souls from among those he directs into following this way, even if they were as good and pious. Besides, it is not the number that counts, in the same way as Jesus needs victim souls who are such in fact and not simply in name, so does He want a great souls who really are such and not only in name.

Contrarily, the spiritual director will find that a greater number of souls will desire and be ready to use the act of love as a means to sustain and develop their spirit.

that life without, however, trying to practice it ceaselessly as we will see in the next paragraph

**80 Is it necessary for the spiritual Father to follow the same way as the "Littlest Souls" himself?**

It is certainly desirable, but not necessary. It is sufficient for him to know what is said about so that he can help the soul to sanctify itself in the way of love.

**81 What errors can the "Littlest Souls" expose themselves to?**

Especially in the beginning, they can be the victims of several illusions and errors, which the devil the adversary of love can use to discourage them.

1. It would be an illusion to think that it is enough to do everything St. Consolata was doing, or to imagine that we can attain the perfection that she achieved with the continuity of the act of love. Besides, he did the epistles and conditions of life. It is necessary to remember that St. Consolata received some very special grace and gifts which were inherent to her particular mission. The Way is identical in all, for all of her exercises. It is not everyone's called to make the same progress. When a soul is doing a good thing, it is a fact, but what God wants from it.

2. It would be an illusion to expect to attain continuity in the act of love in a short time. Remember that St. Consolata, in spite of the gifts she received, continued to be content with a moral continuity and with an effort for at least ten years.

3 It is an illusion to believe that the exercise of the ceaseless act of love doesn't cost the soul anything. We've said it before, but it needs to be said again: it is a cross, but a sanctifying one. It is an immolation of all the senses: it is the death of nature for the triumph of grace.

4 It is an illusion to expect that the enormous things promised to the justest souls by Jesus consist of extraordinary gifts, charisms, etc. No, they rather consist of the summit of sanctity which are attained by souls through love and suffering. They also have nothing to do with spiritual sweetness, but are compatible with the loss of the heart and the profound peace of spirit which, even in the midst of the greatest agonies, made St. Consoia say: "I am happy, happy, happy!"

5 It is a mistake to believe that the act of love is less fervent or agreeable to God when it is constrained, in disguise, by force. An act of love which is forced in such circumstances of spirit can have as much value as ten or even one hundred which were done with a felt fervor.

6 It is a mistake to think that after an infidelity or an omission that the act of love is no longer sincere and loses its value. It is even a means of putting things back into place, regaining the time which was lost and going forward.

## *82. How must they proceed with exercising the ceaseless act of love?*

1 With an energetic will, yes, but also with great calm, peace, and pleasantness. But, by, but, the act of love must become a need for the spirit and a joy for the heart, not a torment. It is true that it is a cross, especially during times



of spiritual dryness, but, as Jesus explained to Sr Consolata, it is a cross which helps to support all other crosses.

2. Little souls, to use the expression, place their hand in Jesus' and let Him lead them through the daily events, even the most tiny and inconsequential ones, as they remain focused on Him, loving Him. Yet again, if you will, the littlest soul has but a dwelling in the Heart of Jesus and abides there: in silence and recollection, attentive and vigilant so that not a single act of love, a single act of charity, a single act of virtue or a sacrifice will be passed up.

3. But a soul that, always with calm, without agitation, without even becoming excited, or even less, becoming bothered over one's own problems and infidelities, always ready to take up the song of love again after each interruption, which was more or less deliberate, more or less drawn out.

#### **93. What means can the soul use to help with the exercise of the ceaseless act of love?**

1. The greatest help is prayer. As the life of Sr Consolata was a ceaseless act of love, she also made it into a ceaseless prayer to obtain a heroic faithfulness to the act of love. Love from the Lord.

2. Among other means mentioned in various parts of this little book, let us iterate the following points:

a. renewing the resolution of the ceaseless act of love daily, in the Communion;

b. renewing each hour of the day, as Jesus suggested to Sr Consolata;

c) use it, and the other two points of the Littlest Way of Love as the basis for self-examination

d) to live in the present moment, sanctifying it with love and through a generous adherence to God's will, without being preoccupied with the next moment

3. The soul can also help itself with pious maxims on the value of the act of love, for example: "Each act of love lasts eternally. Each act of love is one soul. Each act of love increases my love for Jesus and Jesus' love for me. Each act of love is worth infinitely more than all of the treasures on earth. The act of love helps me to put a maximum value on every instant of the day, etc."

#### *84. What are the spiritual characteristics of the "Littlest Soul"?*

1. The usual traits of a Littlest Soul are confidence and abundance. These two traits are the direct consequence and a perfect sign of the life of love.

2. Among the moral virtues which must come to light: humility and charity in a spirit of sacrifice and zeal.

#### *85. What can be said about the "Littlest Way of Love" in relation to the spirit of the various religious congregations?*

1. In the same way as the Theresa's Little Way of Love, when considered in its essence, can be in opposition to the spirit of any religious congregation, so it is with the Littlest Way of Love. It is the same spirit from one part to another spiritual childhood drawn from the

Gospel and concretized here in the three points explained above.

2. The primary and essential aims of religious life consist in the concentration of all one's strength towards perfection of charity or divine love through voluntary detachment from everything (poverty,) every one (chastity) and oneself (obedience). How could a doctrine (a spiritual life) whose goal is precisely to make the soul ever higher in the perfection of love through the perfection of charity, sacrifice and self-renunciation be in opposition to all of that?

3. The particular aim of each individual congregation is the one which is set by the Rule or the Constitutions and applied to various details according to the Rule. So in the strictest Way of Love nothing is required of the sisters which is opposed in the Rule, nothing contrary to the Rule, not even the Rule itself in a daily outer perfection in execution and inner perfection in practice. The Rule is a data summarized here to guide the practical agenda of these poor women. The Rule is the Law. And Jesus confirmed it when he said: "I have not come to abolish you to the scrupulous observation of every point of the Rule, the Constitution and the Inventory."

4. If all the members of each congregation were to try to put the agenda of the strictest Way of Love into practice, would not the stage of perfection be reached? Hardly, and that is because a number of members must remain in the next lower condition of perfection to be able to help whatever is needed in the community.

5. That does not mean that all of the members of a congregation are good enough to be the first in the

*Way of Love*. The issue is rather the "spirit" of the Little Way of Love, that is, cultivating a profound inner life—a life of love—through an exercise which is always more perfect in virtue and apostolate. That's what could and should be the object of all religious souls' aspirations. All can also know the value of an act of love, either within themselves or as a means of advancing in a life of love.

*46. Could you suggest a special prayer for "littlest souls" to us?*

We suggest this: O Jesus, You who love the small and humble with a special love and who reveal your secrets of love to them, change me also the into a littlest one, a humble one, and for the good of souls graciously reveal also to me your secrets of love. O Jesus, You who brought an act of love from Yourself to us, give Yourself to me who wants to live in love to You.

## II The "Little Angels"

### 87 *Who are the "Little Angels?"*

The term "Little Angels," like "Littlest ones," refers to souls of course. The "Little Angels" are all the souls who, although not called to render full obedience of the act of love, ceaseless and virgin, nevertheless do the more or less assiduous progress in the life of holiness, sanctify themselves and cooperate in the salvation of souls.

### 88 *Can children and the very young belong to the "Little Angels?"*

Yes, indeed. This was the dearest wish of St. Bernadine, in his heart the most ardent vow of her life, to lead the young to Jesus. When Jesus taught her how to pray, the ceaseless act of love, and predicted that other souls would follow her, her first thought was for the young, and how happy she was to be able to give children the doctrine of the act of love through the way of the "Little Angels."

### 89 *Is it possible to have children learn the act of love?*

Not only is it possible, but it is not hard, and it will result. From the infancy of children and infants, "we have ordained praise" (Psalm 83). And wasn't this realized, the better the moment of Jesus' triumphant entrance into

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Or "littlest souls."

Jerusalem (Matthew 21:26) This God who has given rise to perfect praise in the hearts and on the lips of the Hebrew children will also know how to give rise to the act of love—the true perfect praise—in the heart and on the lips of Christian children.

## 90 How does one proceed with children?

It is necessary to proceed by degrees: first of all, to teach them the act of love abbreviated in the words "Jesus I love You" and then "Jesus, Mary, I love You;" now the older ones should be made to repeat the complete formula "Jesus, Mary, I love You! Save souls!"

## 91 Is it good to make young people learn the act of love?

It is a very useful thing in opening their hearts to divine grace and raising many graces. Children I know who are not here to get a pointed attention, how many benedictions will be heard in Jesus which is infinitely good, point to these children who make efforts to tell "I am and I repeat: It is that they love I am! When they grow up they will not forget the act of love which will be a precious help throughout their life and at the moment of their death.

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## 92. *Whose duty is this?*

All those who have a ministry to children—mothers, religious sisters, teachers, Catholic Action members, etc. Further on, we will print Sr. Consolata's invitation to the "Littlest Souls" on this subject.

## 93. *Can adults take part in the "Little Angels"?*

Having already explained that Jesus DEFERS the act of love, we will be content to repeat often that He offers it to souls of good will.

1. Consecrated souls who don't feel drawn to take part in the "Littlest Souls" will always be able to practise, with great profit, the act of love, which is an internal act, especially for combating the dissipation of the spirit and its self-absorption.

2. The lame who are taken up with the necessities of life and don't have the time to say long prayers, can find that the act of love is a great help in their spiritual life. They sanctify their daily fatigue and allow them to pray longer without having it interrupt their activities.

3. The sick can gather incalculable advantages from exercising the act of love to sanctify their suffering, and sometimes make up for a lack in the prayers properly executed, but would otherwise be impossible because of the disease. They may easily repeat an act of love when thinking of spiritual thoughts—faith and hope which comfort them with the certainty of cooperating with Christ's sacrifice. In this way, drawn to the compassionate heart of the Heart of Jesus and the maternal affection of His Mother upon them.

4. The elderly, for whom it is impossible to make great sacrifices or grand actions, perhaps even reduced to inactivity, can find a powerful help in the exercise of the act of love and an easy way to give value for themselves and for souls to their last years of life and maybe even regain lost time through the intensity of their spiritual life. This explains why the elderly accepted the doctrine of the act of love so favorably and received it with such great spiritual satisfaction.

94. *Is a special consecration necessary in order to belong to the "Little Angels?"*

No, because the "Little Angels" don't embrace a particular spiritual life but simply a particular way of praying which makes use of the act of love even as an invocation in whatever measure possible.

95. *In what sense can the act of love be called ceaseless in relation to the "Little Angels?"*

In the sense that, although it isn't ceaseless through the action of a single person, it remains such as long as it is done by a number of people, the number not being more or less important. If there are a certain number of people in a community or in a parish who frequently repeat the act of love, then a ceaseless act of love will continuously go to heaven from this community, the parish, and will come back down upon them in a rain of graces and blessings.



### III The Work

*96. What is understood by "The Work of the Littlest Souls?"*

The work of the Littlest Souls, promised to St. Consolata by Jesus, has the goal of keeping alive and developing the Littlest Way of Love in the world by grouping together the Littlest Souls and the Little Angels.

*97. So the "Littlest Way of Love" must continue in the world?*

It seems so. St. Consolata received a promise from heaven that the Littlest Souls and the Little Angels would live in the bosom of the Church until the end of time.

*98. Does the Work have the joy of being a special organization?*

It is evident that it must have its own organization, oriented on the goal it is pursuing.

*99. What is this organization?*

It is not yet possible to determine the precise form under which this organization will present itself. But it seems that it will need a Center of direction and order, its very life goal being to cause love to radiate out into the world through the means of the Littlest Way, intensely loved and propagated.

### *A Few Thoughts*

Excerpts from the lessons given to Sr. Consolata by Jesus

Among the Benjamins of Catholic Action there are the "fittest ones," and there are also some among the little souls. You are part of them, and the souls who will move you will also belong to them to give Me a ceaseless act of love.

You remember your great in whom you give the love ones to  
 Jesus and wish to be with ones who have been in heaven now  
 in present. We with love ones, the others ones and you will  
 give us to them through a ceaseless act of love.

When your last "Jesus, Mary, I love you" is made seen pronounced, I will gather it up and through the angels about your life I will return it to you. When you are alone, I will be with you, in the simplicity of your heart, I will be with you, and they will be with you.

[illegible]

It is not clear in the text. Since the text is not clear, it is not possible to determine the correct answer.

I am a student of the University of the Pacific, and I am writing to you to express my appreciation for the work you have done in the field of education. I am sure that your efforts will be rewarded in the future.

*Yes the heart of the Latest Souls are devoted to die of love for Me to be consumed exclusively for Me. The world doesn't have the right to call Me cruel, because such a great number will die in my victims of the world (in ) it therefore just that a creature should consume itself for its Creator?*

*Forget yourself don't think of yourself or of the concerns of your present vocation. No, the heart of Jesus has used you as an instrument as you use a broom but He (me) who will accomplish the marvellous Work of the Latest Souls is Him exclusively Him.*

*Yes the Latest Souls are the pupils of my eyes.*

## A letter from Sr. Consolata to the "Littlest Souls"

Dearest "Littlest Son."

A night when you are getting ready to go to bed make sure you say to your good guardian angel, asking him to love Jesus for you while you sleep, and to inspire him all of one day with you when he awakens you in the morning. If you are not a praying man in this way every night he will be a very good guardian angel to you and a great Jesus friend to you for ever.

[illegible][illegible]







love. You are the only One who knows with what love with what endurance, would have assembled the "Angels" of the universe to teach them how to suffer, to repeat the act of love. But here I am coming in your direction. Oh yes, I pray, I beg You, through the heart of your dear Mother who is also mine, I ask You to raise up from among the "Lost Souls" of the universe, from among the souls who are now at work with children in the orphanages, in the schools, in the nurseries, in the asylums, among the streets and steps of royal families, I beg You to raise up a heart from everywhere which will try to promote the redemption of your realm of love, gathering many "Angels" in that gathering from those who are born to the state teaching them the act of love.

O yes, I am coming to You, the near, our dear Heart where I am eternally and watch over these souls and over them and through them, it is through the heart of the You both as part of the heart and as You in the heart. And I am here to receive perfect love from you. And that is all your perfect love. I am here. I am here. I am here. I am here.



## A few thoughts by Sr. Consolata concerning the exercise of the ceaseless act of love

I am not always able to express myself and I would like to  
understand what is produced in the depths of the soul by  
this ceaseless exercise of the act of love.

How is it that each act of love and every  
moment makes me more and more anxious? The ceaseless act of love  
gives us to think, it also gives everything to be done. I  
think the act of love is something that gives everything and  
everything else.

The ceaseless act of love prepares the soul to receive  
from God all the graces and gifts which are necessary for  
everything.

It is a great joy to be able to say: "I love God with all my  
heart, mind, and strength, and my neighbor as myself."  
This is the greatest happiness of the soul.

Being always up and upturned towards God, the  
soul is always in the state of love to God.

I think, however, that the act of love is not only a  
means of raising and elevating the soul.

I think, also, that the act of love is a means of  
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I think, also, that the act of love is a means of  
raising and elevating the soul. It is a means of raising and  
elevating the soul. It is a means of raising and  
elevating the soul.

*Love and souls! Don't omit a single act of love, don't lose a single soul!*

*The ceaseless act of love is more powerful than any suffering; so, to place myself above suffering, I must not cease to love.*

*Be watchful that the thorns of preoccupations don't suffocate the act of love, and remember that it's through patience that the soul will bear the fruit to which it aspires!*

*Concentrate everything into this intention, into this "I will not omit a single act of love" and all of the rest will come of itself.*

*Everything, all strengths, all energies, all activities of the soul: all must be put to work in such a way that the act of love is never interrupted. Nothing else should hold your attention, only the act of love. Behold my life: the act of love. It's all that Jesus has asked of me.*

*I desire, I always desire, with all of my strength, I desire to live the present moment; I don't want to allow a single thought, a single preoccupation to penetrate my soul. Not a single word will escape my lips, if it's not uttered out of true necessity: no, nothing can make me omit a single act of love.*

*I desire, with all of my strength, I desire a continuous: "Jesus, Mary, I love You! Save souls!" I want to see and deal with Jesus alone in all men. Jesus, I trust in You.*

*O Jesus, with Your help, I don't want to miss a single act of love, not a single one. Yes, Jesus, that's what I want! And this "I want," so that it can be faithful, I plunge it into a bath of your divine Blood, and I leave it there forever.*

*It seems to me that Jesus has really rooted the ceaseless act of love within me. Throughout my continuous struggles, I use*

*all of my strength to prevent any creature, any task, any temptation from turning me away from the act of love.*

## **Sr. Consolata's prayer to obtain heroic faithfulness to the "Littlest Way"**

*Jesus, when my spirit is presented with images, thoughts, memories, please remind me that I've renounced everything for your love, and that I've promised You that I would keep my spirit intact, wanting only one single thought, but forever: "Jesus, Mary, I love You! Save souls!"*

*Jesus, when I get the urge to express a point of view about work, or the desire to give advice, etc., please remind me that I must not interest myself in anything, except the thought of following You, of preoccupying myself only with loving You.*

*Jesus, when during recreation or during the hour of mandatory silence, I am tempted to speak or make confidences, please remind me that, through love for You, I have promised to hold my tongue, through the daily Eucharistic Meeting, to not speak without being questioned, and to answer only what is necessary, and always in a soft voice.*

*Jesus, when a wave of disgust surprises me, please remind me that in compensation for all You've done for me and for all You will yet do, that I have promised You a ceaseless act of love, that it's only by loving You with a ceaseless love that I*

*will attain the summit, that I will be living my vocation and that I will be helping to save souls.*

*Jesus, when the enemy presents me with my sisters' faults, please remind me that I must not allow myself to judge or blame, but only to be compassionate, to speak and to serve and all with love.*

*Jesus, to do You homage with this ceaseless act of love, I have renounced everything. Ah! Don't let me lose ground, or take a thought back from You, or speak a word which could be a negation of this Love!*

PRAYER  
FOR OBTAINING GRACES  
THROUGH THE INTERCESSION  
OF SR. CONSOLATA

Father of all compassion, You have brought among us Your servant sister M. Consolata Betrone to spread throughout the world the incessant love towards Your Son Jesus in the simple path of confidence and love.

Make us, too, capable, guided by Your Spirit, of being ardent witnesses of Your love and of Your immense bounty and grant us, by Your intercession, the grace which we need.

For Christ our Lord. Amen

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† Pier Giorgio Micchiardi

*Anyone receiving graces through the  
intercession of Sr. Consolata Betrone  
is asked to give notice of them to the  
following address:*

Monastero Sacro Cuore  
Via Duca d'Aosta,1  
10024 Moncalieri (TO) Italy

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